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THE
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Tu major, tibi me eſt æquum parere Menalca, Virg.
Fidis offendar medicis? iraſcar amicis? Hor.

Dublin: Printed: And Reprinted at *London*, for J. ROBERTS near the *Oxford-Arms* in *Warwick-Lane*. MDCCXX.

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THE RIGHT OF PRECEDENCE BETWEEN PHYSICIANS and CIVILIANS ENQUIR'D INTO.

I HAVE waited hitherto, with no little *Impatience*, to see some good Effect of that Debate which I thought was *happily* started at a *late* Meeting of our *University* upon the Subject of *Precedence*, between Professors of *Law* and *Physick*. And, tho' I can't join in Opinion with the worthy *Gentleman* who *first* mov'd in it, I must needs say the

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Motion was *seasonable*, and well became him: For, besides that he intended an *Honour* to a Faculty he was promoted *above*, and was so *self-denying* as to wave all Debates of that Nature, as long as he was a *Party concern'd* in the Motion, he did what in him lay, to put an End by *Authority*, to a Point in Controversy, which had long divided the Gentlemen of those Two *Faculties*; and I am very much mistaken if the same Person does not *hereafter* prove as much a Friend to Piety and Learning in his other *Designs*, as he has been already in *this*, to the Peace and Agreement of *learned* Men.

But to my great Disappointment, little more has been said upon the *Subject*, since the first Debate, than what has been argu'd in *private*, more for the Entertainment of *single* Gentlemen, than the Use and Information of *Mankind*. I have heard that the Matter is brought to a *Compromise*, and Professors in *both* Faculties have *agreed* to yield Precedence to one another, according to their *Standing*, and the *Date* of their Commencement.

But this to me appears no *satisfactory* Way of *deciding* a Point of such *Importance*. And to speak freely, it is but drawing a Skin over a Wound, and giving it a *Face* of Soundness, when there lies Filth and Purulence *within*, which will another Time break out with more Pain, and greater Danger.

The

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The *Time* is approaching, when it will be proper once more to bring this *Affair* upon the *Carpet*; and I am humbly of Opinion, that the Point is of such *Consequence*, that it ought not to *subside*, as it has done of late, it should neither *rest* upon that slight *Baffle* it receiv'd at its *first* Appearance in Publick, nor be hush'd up in Silence under the Pretence of any *private* Accommodation, which the Parties concern'd have since come to, for the Sake of *Civility* and good *Manners* in Company.

I am one of those, who love *Peace* upon a *good* Foundation, and do, for that Reason, no less admire *Truth*, upon which alone a *lasting* Peace can be *founded*. And as I am *qualify'd* to introduce this Matter at the next Meeting of our University, and fully *determin'd* to do so, I thought it *reasonable* to give this friendly *Notice* to all Parties, that they study the *Point*, and make themselves Masters of it, and give it so thorough a *Canvassing* in what manner they think fit, as to leave no Room for *Exception* and *Wrangling* when the Question comes to be *solemnly* debated in that *Assembly*.

But before I come to the *Merits* of the Cause it self, you must give me *leave* to make one *Observation* in the Way, concerning the *Importance* of Precedence in general, which may prove of singular Use to Mankind who are for the most part *unapriz'd* of it.

As I remember, there fell a very rash Expression from a certain Gentleman (with whom it is not used to be so *unguarded*) who ap-

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appear'd an *Advocate* for Phyſicians, when the Motion was firſt made, to thruſt them from their Place. He was pleaſed to call it a *Womaniſh Debate*, if I took him right; but, as much a Friend as I am to his *Perſon* and *Cauſe*, I will not follow him in that Opinion; and will further ſay, the Expreſſion was mean, and beneath the Dignity of his *Character*. There is an *unkind* Reflection *couch'd* in it upon a *Sex* by which much of the *Decencies* of Life and *little Morals* are ſupported: And it does not agree with that Taſte of Gallantry which he is *thought* to have, and is very conſiſtent with his *Profeſſion*; and is even *ungrateful* in a Man of that Faculty, which is more in Favour with the *Ladies*, than any other, except *Divinity*.

But not to *inſiſt* upon this, I can't think, as that Expreſſion *implies*, that the Matter is at all *beneath* the Conſideration of the *greateſt* and moſt *learned* of Men: on the contrary, I think the Queſtion was well mov'd; and ſince it has been moved, every one ſhould endeavour to find on which Side of the Argument the Advantage lies; and I wonder that in this *Interval* of *Parliament* and *Buſineſs* (the uſual *Vacation* of this Kingdom) ſomething has not been offered before this Time, for the *quieting* Men's Minds. It is a *Difference* amongſt His Majeſty's Subjects, which it becomes every *healing* Spirit to *compoſe*, and is a Duty both of *Religion* and *Loyalty*.

I would

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I would ask, Is *Precedence* or Distinction of Place of no Moment amongst *Men?* Are *Women* only concern'd in it? Does *Society* owe nothing of *Conveniency* to it? Is it *indifferent*, whether a Man sits at a *Lady*'s Elbow, or her pert *Chaplain*'s; near a *Soop* at the *Head* of the Table, or *Beef* at the Bottom? Is there no Advantage in the *first* Plate, or the earliest Compliment of the *Glass*; or the Respect of *Waiters*; or in ruling the *Books* at a Quarter Sessions; and being honour'd with the *Cushion* in the Face of one's Country? Is it of no Consequence to be in *the Eye* of the Government; and does not Precedence contribute to that at a *Tholsel Entertainment?* What are *Academical* Degrees so dearly *purchas'd* for, but *PLACE*; and can a *Professor* answer it to his *Trust* or *Interest* to disparage Precedence? For what other Reason in Nature but Precedence, did a *Great* Man of my *Acquaintance*, lately become a *double grand Compounder* for his Degree; and another *undeceive* Mankind, or rather *deceive* Women, and suffer'd himself to be pronounc'd a *venerable Man* in spite of his *youthful Looks?* Shall not the solemn Doctor——— in his Chariot take Place of plain Mr.——— in his, and have the *Heels* of him in Preferment, according to the Start he has in *Precedence?*

Give me Leave to say, that the Notion of the *Insignificancy* of Place has been of infinite *Prejudice* to many *worthy* Men, and of as great *Advantage* to others, who have *juster* Thoughts of it. While *Dignity* sinks with its own Weight,

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the *Scum* of Mankind will naturally rise above it.

I have a *pious* Concern upon me for all the important *Miſtakes* of Mankind, and this amongſt the reſt; as to which I have obſerved a *ſtrong* Prejudice runs counter to the Nature of Things, and the Principles of *Truth* and *Reaſon*. Sure I am *Nature* directs every *Perſon* and *Thing* to maintain its Situation, or rather not ſo much to *keep* its own Place, as to *aſpire*, and *diſplace* others. And the Reaſon is plain, becauſe that is a Tendency to the *uppermoſt* Point, and an Approach to *Perfection*, ; and therefore, contrary to common Opinions, I have ever thought there is *Piety* in Pride and Ambition; and that it is a *Virtue* to be æmulous and aſpiring; and when I hear, as in my Time I have many, *conceited* Declamations againſt *Pride*, I ſuſpect it is with the Deſign of a *Monopoly*, and to *engroſs* it, as I have known an ingenious School-boy ſpit in his Meſs of Porridge, not to *abuſe* the good Creature, but to *ſecure* it all to *himſelf*. What is that *Dominion* ſo early given to Mankind, but Superiority of *Power* and *Place*? And then to act up to it is not *Womaniſh*, but *Manly*. And if that was a *Precept*, I will take upon me to ſay, there is not one Point of Duty ſo univerſally and exactly obſerv'd.

And *Society* has ſo great a Conſideration of Place, that we find wiſe *Proviſions* made for the *regulating* of it, and for *ſettling* the due *Preeminence* of all Degrees of Men, and an Office of

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of *Heraldry* for that Purpose, which may be found in *almost* every *House of Quality*. I could go further than this; but for this Reason, that it is *out* of my Way, and none of my Business, to determine the *Force* of great *Examples*, and make Conclusions upon *Scripture*; and perhaps my Friend's *best Apology* is, that the *Bible* is out of the *Road* of his Profession and Study; but I will say thus much, that as I have observ'd *Divines* to be so far scriptural in their Carriage, as to take *the Right Hand of Fellowship* on all Occasions, and carry their Disputes about Place *as high* as any other sort of Men, so their *Practice* (such is my *Deference*) is to me the best *Gloss* upon *Duty*, and my Conviction, and should be *his*. And this plainly determines the Point against him, and shews the Importance of Precedence; and then it will follow in *Logick*, that if *taking* Place be matter of Moment, to *dispute* about Place is not Womanish or *trivial*.

And this allow'd, I am inclin'd to believe, that upon this *religious* Principle all our *late* Promotions of *Nobility* have proceeded, and that so many Gentlemen have procured themselves *Titles*, not as some have *injuriously* thought, that they might take Place of their *Betters*, but out of a Sense of *Duty*: And while *some* (alas! too *many*) ignorantly *despise* them for their worthless Ambition, I regard them with another Eye, and *honour* them for their *Piety*, and *Courage*, and *Conscience*, and even *Condescention*, in being made Great; and do from my Heart *pity* such as cannot be *greater*, without being

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leſs. Indeed the Roll of our Nobility is at preſent very *voluminous*; but no matter for that. If there were more of them, ſuch is the *Ductility* of my Reſpects, I could, with a *ſmaller* Quantity of Eſteem, do Honour to them *all*. I make the ſame Account of Nobility of all Dates, as I do of Books. I value the *Old*, as uſually more *exact*, and *genuine*, and *uſeful*, tho' commonly *unletter'd*, and often *looſe* in the Binding; and I value the *New*, becauſe ——— but the Notion is *obvious*, and I leave my Reader to purſue it. I was led into this Compariſon from the *Curioſa Felicitas* of thoſe whoſe way it is to *paſte* their Arms and *Titles* of Honour on the Reverſe of *Title Pages*, which ſhews the Affinity of the Two. My Love to the Nobility has made me ſometimes ſeriouſly lament the great *Damp* muſt have fallen on Honour and *laudable* Ambition, had the *Peerage Bill* ſucceeded in *England*; but I had this Conſolation, that had the *Sluice* been ſhut there, the *Flood* of Honour had riſen the *higher* here, and *overflow'd* this my *Native* Kingdom.

I could here, according to *Cuſtom*, produce in favour of this uncommon Poſition, many bright Authorities, and have now before me above a Score of Quotations, gather'd with *infinite* Labour from St. *Chryſoſtom*, by his *Index*; but, to the *Diſcouragement* of my *Learning*, the *Greek Types are not ready*, and will not be *ſet* till the *Twentieth* of next Month, when the following *Editions* of this Work ſhall be *enrich'd* with learned *Languages*, in great *Variety*.

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riety. The Author of a *late State-Sermon* ſhould have waited, as I do, rather than ſuffer his Learning to look *a-ſqint* as it does, and make ſo *frightful* a Figure from the Preſs. I am Maſter of the *Stochaſtick* Art, and by Virtue of that, I *divine*, that thoſe *Greek* Words in that Diſcourſe have *crept* from the Margin into the Text, otherwiſe than the Author intended; and indeed ſome of thoſe *Greek Maggots* are ſo *uneaſy* in and *aſham'd* of their Place, that they ſeem to be upon the *Crawl* backwards.

I hope what has been offer'd will clear this Caſe of *Conſcience*, and is ſufficient to ſhew any Man of *Candor*, and who *loves* and *ſearches* after Truth as I do, the *Importance* of Place and Precedency amongſt Men, that the *Peace*, and *Order*, and *Honour* of Society is owing to it: And as *Women* have been remarkably *ſtrenuous* in aſſerting theſe Rights, I do hereby take upon me to return them the Thanks of *Mankind* (asking Pardon for the Profeſſor's Misbehaviour) and do wiſh them *Perſeverance* and *Succeſs* in all their laudable Attempts of *that* Nature. Let them enjoy the *Wall* and the *Right Hand* of us from this Day forward, not in conſideration of their *Weakneſs*, or out of our *Courteſy*, but in their own *Right*, as *Patriots*, and ſtout *Defenders* of the Privileges of their *own* and *our* Sex.

But to proceed. It were perhaps a proper *Method* in this, as in other Debates concerning Precedency, to appeal to the *Heralds Office*, and be determin'd by uſual and ſtated *Rules* there,

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there, how Place in this Case is to be *given* or *taken*; but a certain *Lord* has assured me upon his *Honour*, that nothing concerning the present Question is there taken notice of; and whatever Orders may be delivered in Heraldry about *personal* Precedence, there is nothing said as to *Faculties*, except only this, that Doctors in Divinity, and those not *Specialists*, as we use to call them, *i. e.* such as have received that Degree by the special Indulgence and *undeserv'd* Favour and Grace of the University, shall have a Place immediately above Esquires that are not of Noble Families.

Upon which Observation, if it be true, as I fear it is, I have reason to apprehend some Disturbance in the Country amongst the Ladies there; therefore I do present my most humble Service to Madam —— Wife to a very Reverend Divine, D. D. *Speciali Gratiâ*, who has of many Years past, to my Knowledge, in Mistake of her Husband's Right, taken Place at Table of a certain Justice o'th' Peace's Lady; and do advise her, that in order to maintain her Precedency, she wou'd *once more* send her Spouse up to a Commencement, and engage him to perform his Acts, and be readmitted, and take up his large Cautionary Bonds for her own and her Children's Advantage.

And I wou'd further observe, for the Use of Men who love Place without a Title to it either by Law or Heraldry; as some have a strange Oiliness of Spirit which carries them upwards, and mounts them to the top of all Com-

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Company, (Company being often like bottled Liquors, where the light and windy Parts hurry to the Head, and fix in Froth:) I wou'd observe, I say, that there is a secret way of taking Place without *sensible* Precedence, and consequently without *Offence*. This is a useful Secret, and I will publish it here from my own Practice, for the Benefit of my Countrymen, and the universal Improvement of Mankind.

It is this: I generally fix a sort of *first Meridian* in my Thoughts before I sit down; and instead of observing privately, as the way is, whom in Company I may sit *above* in point of *Birth*, *Age*, *Fortune*, or *Station*, I consider only the Situation of the Table by the Points in the Compass, and the nearer I can get to the *East* (which is a Point of Honour for many Reasons; for—*Porrecta Majestas ad ortum solis*) I am so much the higher; and my good Fortune is to sit sometimes, or for the most part, due *East*, sometimes N. B. E. seldom with greater *Variation*; and then I do my self Honour, and am bless'd with *invisible* Precedence, *mystical* to others; and the Joke is, that by this means I take Place (for Place is but Fancy) of many that sit above me; and while most People in Company look upon me as a *modest* Man, I know my self to be a very *assuming* Fellow, and do often *look down* with Contempt on some at the *upper End* of the Table. By this *Craft* I at once gratify my *Humour*, (which is Pride) and preserve my *Character*; and this I take to be the *Art* of Life. And sticking to this

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this Rule, I generally poſſeſs a middle Place in Company, even in the *vulgar* Account, and am at *Meat* as wiſe Men would be in the *World*,

Extremi Primorum, Extremis uſque Priores.

And to this Purpoſe, my Way is to carry a little Pocket Compaſs in my left Fob, and from that I take my Meaſures imperceptibly, as from a Watch, in the uſual way of comparing Time before Dinner; or if I chance to forget that, I conſider the Situation of the Pariſh Church, and this is my never-failing Regulator.

I know ſome People take another way for this, and place themſelves neareſt the Diſh they like beſt, and their Ambition is gratify'd where their Appetite is ſo. Eating well is commonly, and with Juſtice, call'd Good Living; and their Rule is that of *Horace*,

Ut quocunque loco fueris vixiſſe libenter
Te dicas——

And it muſt be allow'd as a Standard, their Honour lies in their Stomach; as indeed I have always thought *that* contrary to vulgar Notions, the Seat not of Honour only, but of moſt great Qualities of the Mind, as well as of the Diſorders of the Body.

Give

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Give me leave to explain my self: I think I can reduce to this one Principle, all the Properties of the Mind: And by the way, as I take our *grand Devourer of Fire* to have the best Stomach of any Man living, I conclude him the greatest Person our Age, or any other has produced, not excepting *Cato*'s Daughter; nor shall Time, altho' *edax rerum*, ever digest the Memory of one, who has a better Appetite than even Time it self: But to go on, does not the Stomach make Men *Ambitious*, *Covetous*, *Amorous*, *Obsequious*, and *Time-serving*? What made a certain Judge keep his Place on the Bench when his Brethren left it, but his Sense of Honour, *i. e.* his keen Appetite? Does not the Stomach alone carry all Debates in Both Houses, and support Parties, and make Court Parasites lose their Dinner *sometimes*, that they and theirs may Dine the better *all their Lives* after? Don't we use to say a Man of Honour *Stomachs* an Indignity? Is not *English* Feeding the Foundation of *English* Bravery; and good Claret, of fierté and *French* Sprightliness?

In short, *Courage*, *Honour*, *Wit*, and *Sense*, and all Arts and Sciences, take their Rise here; and this an Ancient has observ'd, *Magister artis ingeniique largitor Venter*; which it if be true, I will take upon me to declare our Vulgar Saying, *that Men have Guts in their Brains* is a Vulgar Error, and should be rectify'd, and that rather their Brains are in their Guts; and when we see some Men less Couragious, Witty, or Learn'd than others, we shou'd pity their bad Stomachs

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or Indigeſtion, rather than their Incapacity or Indiſpoſition of Brain: I am ſo ſenſible of this, that I have of many Years diſus'd, as an Abſurdity, that Saying to a ſimple Fellow ——— *God help your Head*; but I wiſh him with more Propriety, a good Stomach, or a better Dinner.

I cou'd here *Chymico-Mechanically* reſolve Men's Parts into their Feeding, and ſhew what Sort of Humours and Genius muſt neceſſarily proceed from *particular* Sorts of Meats, and explain a great deal of the Heathen Mythology by it; but this I reſerve for a Treatiſe by it ſelf: Yet this I will ſay, that a Writer's Stomach, Appetite, and Victuals, may be judg'd from his Method, Stile, and Subject, as certainly as if you were his Meſs-Fellow, and ſat at Table with him. Hence we call a Subject *dry*, a Writer *inſipid*, Notions *crude*, and indigeſted, a Pamphlet empty and hungry, a Stile *jejune*; and many ſuch like Expreſſions, plainly alluding to the Diet of an Author; and I make no manner of Doubt, but *Tully* grounded that Saying of *Helluo Librorum* upon the ſame Obſervation.

Now, I ſay, it is evident, if this be true, that every Man at Meat is moſt *honour'd* when he is moſt *humour'd*, or when he fits neareſt to that which pleaſes his Palate beſt; and conſequently that is the firſt Place to him upon that Principle, and ſuch Men muſt be allow'd to have the trueſt *Taſte* of Honour of all others. I have obſerv'd theſe Sort of People have gene-

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rally a great Propenſity to Roaſt-Beef; and it will be granted, that to ſit even at the Foot of the Table next a Sir-Loin, which is a Diſh of Dignity, and of old hereditary Knighthood, is in Strictneſs of Heraldry, more honourable than a Place next the biggeſt plain Country Squire at the upper End; and I have often choſen it.

But to return from this uſeful Digreſſion. The noble Perſonage afore-mentioned, who honour'd me with his Sentiments upon this *abſtruſe* Point, muſt be allow'd to have as good a *local Memory* as any Lord in the Kingdom, and has never been known once to *miſtake*, or *forget*, or *recede from* that Place of Diſtinction, which is due to him. He cou'd ſettle the Forms of a Royal *Enterrement*, and adjuſt the Ceremonies of a *Coronation*, if Occaſion were; and I muſt add, but that he has more *Honour* than to be *officious*, he cou'd have determin'd that late controverted Point of an *Engliſh* Biſhop's Place amongſt *ours*, and had ſav'd the Houſe, had he been call'd upon, the *Trouble* and *Delays* of referring to *Engliſh Precedents*.

I ſay, his Lordſhip (who is expert in Heraldry, and as communicative of that uſeful Knowledge, as becomes Noble Spirits) has aſſur'd me, there is no Notice taken in that Science, of any Diſtinction of Place for learned Faculties, and for mechanical ones, ſuch as appear on *Collar Days*, or riding the *Franchiſes*;

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they are below the Thoughts of a Man of *Quality*. He pretends not to know what *By-Laws*, or private *Compacts* of Precedency there may be between *Goldſmiths* and *Grocers*, *Vintners* and *Shoemakers*.

I have now before me a Table of Precedence given me by the ſame Noble Hand, reaching down from a Prince of the Blood to a Country Squire, and regarding every *Branch* of their Families in the *minuteſt* Manner; which I reſerve for my own Uſe, and am *envious* enough to deny it to the World; and the rather, that it is to be found in *Mackenzy* and *Gwillim*, and may be had for Half a Crown in the Office.

The Caſe being ſo, there can be no other Way, as I conceive, of deciding a Queſtion of Precedency between the Two Faculties of Law and Phyſick, but by enquiring into their *Antiquity* and *Dignity*; and which ſoever of them ſhall appear to be moſt ancient and moſt uſeful to the World, I preſume the World will in Juſtice think fit to have the greater Honour for, and give the Precedence to.

I take it for granted, that Priority of Time, *cæteris paribus*, gives a Preference of Place, and this naturally, or by common Conſent, for that I take to be the Meaning of *Nature* in moſt Caſes, *viz.* what is found reaſonable in it ſelf, and has been always agreed to by Mankind, and is confirm'd by conſtant and un-

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uninterrupted Practice; and this I desire some young Preachers to take good Notice of, and get by rote. I likewise, by the way, take upon me, now I think of it, to advise a certain Deacon of my Acquaintance, to read Doctor *Cumberland* all *through, and twice*, before he presumes to plead the *Law of Nature* in the Pulpit; to learn Mathematicks before he pretends to *demonstrate* there; to peruse *Aristotle*, *Tacitus*, and the State Tracts, before he meddles with Politicks; and be able to act *Eteocles*, before he attempts *Greek* Quotations in his Sermons. What if *Jocasta* or *Antigone* should hear a Mispronunciation from the Pulpit, or any other of those young *Greeks*, who so lately did an Honour to *Euripides*, transported their Audience into *Thebes*, and inspir'd the old Batchelors on the foremost Bench, with that παγδοπόιην ηδονήν, which they so handsomly represented.

I say, Time gives a natural Right of Precedence by common Consent, and hence Age is honour'd above Youth, and by it. The very Heathens thought it Indecency, and a Trespass in point of Manners, *si juvenis seni non assurrexerit*, if a young Man did not rise up and give way to an older; and the Cannonists I hope will be ingenuous enough to own, tho' in this Argument against their Brethren the Civilians, that it was a Rule of the Primitive Church, that a Deacon should not sit in the Presence of a Presbyter: In a word, Wisdom and

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and Experience, which are divine Qualities, are the Properties of Age, and make it honourable, and Youth in the want of them contemptible.

But I don't say this to mortify or discourage young Men. I would not by any means have them despise themselves, for that is the ready way to be despis'd by others; and the Consequences of Contempt are fatal. For my part, I take Self-conceit and Opinionativeness to be, of all others, the most useful and profitable Quality of the Mind. It has, to my knowledge, made Bishops, and Judges, and smart Writers, and pretty Fellows, and pleasant Companions, and good Preachers. It is a sure way of being agreeable to the Ladies, who ever judge of Men, as they observe Men do of themselves. If all Men were to have the same Opinion of themselves that others have of them, there would not be, out of meer Shame, above Two Sermons next *Sunday* in this large City, nor Five Lawyers to go through with the Business of next Term. Self-conceit supports the Dignity of Church and State, and I pronounce him an Enemy to the Publick, who is so to that.

Much less do I intend any trouble to young Clergymen of the Court or City by the foregoing Remark; as if because Deacons of old us'd to stand before Presbyters, that now it were fit to rise when they come in, or give the Civility of the Hat or Wall to any rusty

Rum

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Rum in the Street. I know the Inconvenience of that miſtaken Piece of old Breeding to both Parties, and think it prudently laid aſide. It is Reſpect to an old Parſon not to oblige him to uncover in the Cold, and unſocket his Head with both Hands, and ſo daggle his Gown out of Ceremony; it is the ſame Reſpect to a ſpruce Bob, to let it lie quiet and undiſturbed in its Hat-caſe. I know no Reaſon, why Powder and Oil ſhould ſubmit to Greaſe and Greyneſs, that a White Wig ſhould lower to hoary Hair, or a bruſh'd Beaver ſtrike to a *Carolina*-Hat with Stays.

I cannot forbear here to applaud the preſent Refinement of Eccleſiaſticks in their Habits, and ſay they are more primitive and regular in their Dreſs than thoſe of any Age before them. A Clergyman ought to be κόσμιος, *i. e.* not as we read it, of *good Behaviour*, but well dreſs'd; as indeed nothing contributes more to polite Behaviour than good Cloaths. This is a Various-Reading; and here I obſerve, for the Uſe of young Stagers in Divinity, That nothing will bring them into greater Repute for deep Learning, than to enterprize in Criticiſm, and adventure betimes to change the common Reading of any Text in the Bible. This ſingle Word is, in my Opinion, enough to vindicate their Silks and Velvets againſt all the Fanaticks in *Chriſtendom*, and our own Canons to back them.

It

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It is an old Obſervation, That Piety is moſtly ſupported by the Female Sex; ſo that whatever is agreeable to them is for the Advantage of Religion, and conſequently the Clergy ſhou'd dreſs in reſpect to the Ladies, (*i. e.*) for the Good of the Church: And indeed I have known ſome of the younger Sort, that could not Preach with a *ruffled* Band, or a Wig out of *Curl*; and a certain Lady of my Acquaintance, very *religious*, and who had a good *Taſte* of Men, always made a Judgment from the Air and Dreſs of the Preacher, and never reliſhed any Doctrine that came not recommended with a *Scarf* and a *Diamond-Ring*. I am not one that ——— *Ambitioſa recidet ornamenta*, wou'd ſtrip the *young* Clergy, and retrench their Decencies of Dreſs: So far from it, that I wiſh them with all my heart greater *Elegance*, and *finer Apparel*. Well fare the Heart of that ſprightly Youth, a Deacon of this Church, who I foreſee ſhall firſt adventure to *hoop* his Canonical Coat, and *border* his Band or Shirt with *Mechlin-Lace*, or a modeſt *Fringe*.

But to return from this *Incident* to my Subject again (from which a vaſt impetuous Force of Wit, and Learning, and Love of my Country have led me Devious) the niceſt Logicians will allow it a fair way of arguing in all Caſes, to refer to *Things* what is true as to *Perſons*; and therefore I conclude, if Phyſick be a Faculty more ancient than that of Civil Law, then

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then it literally *goes before* it, (*i. e.*) takes Place of it; and I hope it will not be denied, that Phyſick is as old as the Occaſion of it; as old indeed, within a few Days, as Mankind; which can by no means be ſaid of the other, in compariſon, *Upſtart* Profeſſion; unleſs any one will be ſo hardy to affirm, there was a *Doctor's-Commons* or *Biſhop's-Court* in Paradiſe. And if any Man ſhould inſiſt to know the Year and Day of the Riſe of Phyſick, I take him to be ignorant of Religion and Hiſtory, and will diſdain an Anſwer; tho' I could tell him not only what the firſt Diſtemper was, and that Epidemical, *viz.* a Falling-Sickneſs, but alſo who it was that cur'd it; but I don't think fit to gratify Dulneſs and Ignorance ſo far.

I have ever blam'd St. *Jerom* in my heart for Indiſcretion, that when ſome pragmatical Deacons ſet up for Equality with Presbyters, he to humble them, made Presbyters equal in effect to Biſhops; and I could do ſomething of the ſame Kind in the preſent Diſpute, and ſhew thoſe aſſuming Civilians, that they can with ſo little Reaſon arrogate a Place above Phyſicians, or an Equality with them, that, in my humble Opinion, ſome Faculties which they have in Contempt, are ſuperior to them in Point of Time: Which I have already prov'd to be the natural Ground of Precedency; and it is enough here but to name the excellent Faculties of *Muſick* and *Poetry*, whoſe Antiquity, I

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think, no Man of Senſe or Modeſty will call in queſtion.

But having mention'd Poetry, I muſt go aſide a little to ſalute my worthy Friend the *Profeſſor* of, or to ſpeak more properly, the *Reader* in, that Faculty in *Oxford*, who has befriended the World ſo much by his incomparable Performances of that Kind, eſpecially his lateſt. I will own he has taught me, and I believe ſome other Gentlemen who had loſt their *Latin*, the true Grammatical Conſtruction of *Virgil*, and deſerves not our Acknowledgments only, but thoſe of *Eaton* and *Weſtminſter*. I am ſenſible, Conſtruction is as neceſſary to the Reliſh and Uſe of an Author, as Chewing is to Taſte and Digeſtion. However, I muſt take upon me to admoniſh him of one great Miſtake, and I know that the Modeſty of the Man, and the good Nature familiar to him, and which ſhines as much in his Converſation, as Wit and true Poetry does in his Works, will bear it from a Friend. He has more than once, as I remember, put *Jeſſamine* for *Sweetmarjoram*, the true Verſion; but as this, and a few more, are his only Variations from the Letter of the Original, it may well be excus'd; my Fear is, that Schoolboys may come to ſuffer by his Miſtake. I dare venture to affirm, in favour of that good Pot-herb, that *Sweetmarjoram* is not improper, either in *Broth* or *Heroicks*.

Tho'

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Tho' I think what has been urg'd, is ſufficient to weigh in favour of the Faculty I have here eſpous'd; yet, upon occaſion, I could allow all this to go for nothing, and place the Controverſy upon another Footing, and argue from the natural Dignity of Medicine it ſelf, and the univerſal Uſe and Benefit of it to Mankind: For it is well known, that Phyſick has been always neceſſary to the World, and what Mankind cannot be without. It has been requiſite in all Ages and Places, which is more than can be aſſerted in behalf of Law, either Civil or Canon. I don't believe they know any thing of theſe in *China* or the *Mogul*'s Country, but we know they do of Phyſick, which prevails in the *Eaſt*, which ſupplies us with great part of our *Materia Medica*; and no *Engliſh*-Man ought in Gratitude to forget, that the great Genius and Honour of *England* was cur'd of a Fit of the Gout by a ſalutary Moſs from the *Eaſt*.

But that is not all, the Force of Phyſick goes further than the Body, and is of uſe in relieving the Mind under moſt of its Diſorders: And this I dare venture to affirm, having frequently made the Experiment upon my own Perſon with never-failing Succeſs; and this I did by the Direction of my worthy Pariſh Miniſter, who is indeed an excellent Divine, and withal an able Phyſician; and a good Phyſician only to be the better

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Divine. That good Man has often quieted my *Conſcience* with an *Emetick*, has diſſipated *troubleſome Thoughts* with a *Cordial*, or *exhilerating Drops*, has cur'd me of a *Love-Fit* by *breathing a Vein*, and remov'd *Anger* and *Revenge* by the Preſcription of a Draught, thence call'd Bitter; and in theſe and other Inſtances, has convinc'd me, that Phyſick is of uſe to the very Soul, as far as that depends on the Craſis of the Body.

——Mentem ſanari corpus ut ægrum,
Cernimus et flecti Medicinâ poſſe videmus.
Lucret.

And I am ſo fully perſwaded of this, that I never ſee a Wretch go to Execution, but I lament that he had not been in the Hands of a good Phyſician, who would have corrected thoſe *peccant Humours* of his Body, which brought him to that untimely Death.

Now can any thing like this be pleaded in behalf of one or other of the Two Laws we are dealing with, or of both together? By the way, I muſt obſerve here, that theſe two Laws, Civil and Canon, are put in Couples for their Unluckineſs; and, I think, they ought to be muzzled too. And here lies the Diſadvantage of the preſent Diſpute; Phyſick we know is a plain ſimple thing; now that this ſingle Faculty, without one Friend on Earth to take its Part, and be a Second, ſhould

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ſhould diſpute with a Pair at once, is as if one poor Blood-Hound ſhould engage with a Couple of Maſtiffs; or that a Man ſhould fight a Gentleman and his Lackey, or with a ſingle Rapier againſt Sword and Piſtol; 'tis very foul Play, and Standers-by ſhould interpoſe: So hard are the Terms of this Debate; but there is no Help for it: Theſe Two faſt Friends can ſcarce be parted, and are ſeldom found aſunder; they muſt riſe and fall together. My Lord *Bacon* us'd to ſay, very familiarly —— *When I riſe, my A——— riſes with me.* I ask Pardon for the Rudeneſs of the Alluſion; but it is certain that the Canon-Law is but the Tail, the Fag-end, or Footman of the Civil, and like Vermin in rotten Wood, roſe in the Church in the Age of its Corruption, and when it wanted *Phyſick* to purge it.

But I am wearing of proving ſo plain a Point: To me it is clear beyond Contradiction, that the Antiquity and Dignity of Phyſick do give it the Precedence of Civil Law and its Friend. I could here very eaſily ſtop the Mouths of Eccleſiaſtical Civilians, by an Example or Two of great Authority; but I hope they will take the Hint, and ſave me the Trouble: And for Lay-Profeſſors, I will only ſay, he that is not convinc'd, has little Senſe not only of Religion (perhaps that is their leaſt Conſideration) but of good *Manners*, and *Loyalty*, and good *Fellowſhip*. The Blood of the

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the *de Medicis* flows in the best Veins in *Europe*; and I know not how far any Slight offer'd to the *Faculty* may exasperate the present King of *France*, or the Grand Duke, to a Resentment prejudicial to our *Wines*, and the publick *Peace* and the present *Posture* of Affairs. All that love their *Country*, and right good *Florence*, will perceive by this, on which Side of the Argument they ought to appear.

And now for the universal Peace of Mankind, I make the following Rule, to be observed by all Professors in each Faculty, and their Understrappers; I decree, That a Doctor of Physick shall take Place of a Doctor of Laws; a Surgeon of an Advocate; an Apothecary of a Proctor of Office, and a Tooth-Drawer of a Register in the Court. I intended this for a Parallel; but here it fails me, and the Lines meet.

I shall now only observe further, That as the Case seems desperate on the Side of Civilians, in Point of Reason, so I hear they have another Game to play, and are for appealing to Authority; as I have known a School-Boy fairly beaten at Cuffs, run with a bloody Nose to complain to his Master. I am credibly inform'd, there is a Design on Foot to bring in Heads of a Bill in Favour of Civilians next Sessions of Parliament; but how generous that Sort of Proceeding is, I leave the World to judge. I am but one, and will certainly oppose any such Motion in my Place,

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Place, tho' from the Number of Civilians in the Houſe, I have reaſon to apprehend it will be to little Purpoſe. The College, a true *Alma mater*, has dubb'd moſt of us Doctors, and has been more Wiſe than Chriſtian in her Favours of that Kind; for *ſhe has not given, hoping for nothing again.*

But here I enter my Proteſt againſt all Deſigns that may any way prejudice ſo great and illuſtrious a Body of Men, as our College of Phyſicians are; and I ſhall take care to draw out the Subſtance of this Argument, and preſent it in ſhort Heads to each Member at a proper Time, and am not without ſome Hopes that Reaſon may weigh with them.

In the mean Time, I hope a worthy Gentleman, a Member of our Houſe, will ſtand up on that Occaſion, and aſſert the Rights of a Faculty, which he has enter'd into, and does an Honour to. It muſt be remember'd to his Credit, that being equally ſkill'd in Phyſick, and Civil Law, and perhaps in Divinity as well as either, he choſe to commence in Medicine, having chiefly qualify'd himſelf for that noble Faculty by *repeated* Travels, and enrich'd his Mind with many *curious* Obſervations, which the World may, in Time, expect *incredible* Benefit from.

If any Man thinks fit to reply to this Argument, and rectify any Miſtakes in it, I deſire him to preſerve his Temper, and debate the Matter with the ſame Coolneſs that I have done, that

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that no Blood may be drawn in the Controverſy, nor any Reaſon given me to complain of *Civilis vulnera dextræ*. As *Conviction* chiefly engag'd me on the Side of Phyſicians, ſo in ſome Meaſure, a Senſe of *Gratitude* for a Faculty to which I owe the Comforts of Life, and perhaps Life it ſelf, having receiv'd from it unſpeakable Eaſe in the Two *inveterate* Diſtempers the *Spleen* and the *Gout*.

F I N I S.

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